

## ABSTRAK

Penelitian ini berorientasi pada pemahaman akan proses konstruksi identitas moral dalam komunitas religius interkultural melalui studi kasus di komunitas Yuniokrat OMI Provinsi Indonesia. Komunitas ini merepresentasikan dinamika dan realitas multikultural Indonesia dengan para *yuniores* atau para calon Imam dan Bruder OMI yang berasal dari berbagai latar belakang etnis seperti Jawa, Flores, Dayak, dan Timor. Penelitian kualitatif deskriptif dengan pendekatan studi kasus ini menggunakan metode wawancara mendalam terhadap kesembilan *yuniores* dan para formator, *Focus Group Discussion*, observasi partisipatif, dan analisis dokumen konstitusi OMI, Akta Kapitel Umum ke-36 dan ke-37, serta dokumen internal komunitas. Analisis data menggunakan pendekatan tematik dengan kerangka teori konstruksi sosial Peter L. Berger dan Thomas Luckmann, konsep identitas moral Alasdair MacIntyre dan Charles Taylor, identitas naratif Paul Ricoeur, serta teori komunikasi interkultural Milton Bennett.

Hasil penelitian menunjukkan konstruksi identitas moral berlangsung melalui tiga dimensi yang saling terkait. Pertama, praksis komunal melalui sistem *kebidelan*, ritme hidup yang terstruktur, dan aturan komunitas menjadi ruang pembelajaran nilai tanggung jawab, solidaritas, dan nilai *oblatio*. Kedua, negosiasi identitas terjadi dalam dialektika *communio* dan *missio* melalui komunikasi lintas budaya, pengolahan konflik, dialog, dan rekonsiliasi yang difasilitasi peran formator. Ketiga, transformasi personal ditandai perubahan cara pandang dari etnosentrisme menuju sikap terbuka dan reflektif. Kelima pilar formasi OMI: Kepribadian, Kerohanian, Intelektual, Komunitas, dan Pastoral, terintegrasi dalam proses ini, menghasilkan identitas moral interkultural integratif yang majemuk yang menghargai akar budaya namun terarah pada panggilan universal, dihidupi dalam praktik konkret, dan reflektif dialogis. Penelitian ini berkontribusi pada pengembangan kajian filsafat moral dan interkulturalitas serta menawarkan model formasi interkultural bagi komunitas religius.

Kata Kunci: Konstruksi identitas moral, komunitas interkultural, formasi religius, Yuniokrat OMI, *kebidelan*, *communio*, *missio*, spiritualitas OMI, identitas moral interkultural integratif

## ABSTRACT

This research focuses on understanding the process of moral identity construction in intercultural religious communities through a case study of the Indonesian Province of the OMI Juniorate community. This community represents the dynamics and realities of multicultural Indonesia, with juniors, or candidates for OMI priests and brothers, coming from various ethnic backgrounds, including Javanese, Flores, Dayak, and Timorese. This descriptive qualitative case study research employed in-depth interviews with nine juniors and formators, focus group discussions, participant observation, and analysis of the OMI constitution, the Acts of the 36th and 37th General Chapters, and internal community documents. Data analysis employed a thematic approach, incorporating the social construction theory of Peter L. Berger and Thomas Luckmann, the moral identity concept of Alasdair MacIntyre and Charles Taylor, the narrative identity of Paul Ricoeur, and the intercultural communication theory of Milton Bennett.

The results indicate that moral identity construction occurs through three interrelated dimensions. First, communal praxis through the system of kebidelan, structured rhythms of life, and community rules become a learning space for the values of responsibility, solidarity, and oblatio. Second, identity negotiation occurs in the dialectic of *communio* and *missio* through cross-cultural communication, conflict resolution, dialogue, and reconciliation facilitated by the role of the formator. Third, personal transformation is marked by a shift in perspective from ethnocentrism to an open and reflective attitude. The five pillars of OMI formation: Personality, Spirituality, Intellectuality, Community, and Pastoral, are integrated in this process, producing a pluralistic, integrative intercultural moral identity that respects cultural roots but is directed toward a universal calling, lived out in concrete practices, and is dialogically reflective. This research contributes to the development of studies on moral philosophy and interculturality and offers a model of intercultural formation for religious communities.

**Keywords:** Construction of moral identity, intercultural community, religious formation, OMI Juniorate, kebidelan, communion, *missio*, OMI spirituality, integrative intercultural moral identity.